1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

551 Personal names appear sometimes to have been descriptive rather than genealogical and to have been handed on after their first use, thus becoming genealogical. For example, the name of a woman on Hiva Oa is Tavahi, meaning "one who invents falsehoods." This woman had a great-grandfather, a noted warrior, who was always the first to go ahead of others in battle, who always killed the first man, and so on—according to his own [577] account. In other words, he was a great fabricator with regard to his own prowess. The native admires even the prowess of false boasting, if artfully done. This man's son was therefore given the name Tavahi. This Tavahi was the father of the aunt by whom the present Tavahi was adopted and with whom she lived.

[547] When individuals were adopted a number of times, as frequently occurred, in several different valleys, they were called by different names in the different valleys.

Assuming New Names

553 Men took new names upon certain occasions. A man who killed another man identified his victim's spirit with himself by taking his name. The conception at the basis of this practice may be that the victim's personality became automatically associated with that of the slayer. This is suggested by the following bit of evidence furnished me by Père Siméon: A man, named Tamae, was once put in prison for having killed a gendarme, named Faire. Since, according to Père Siméon, the name Faire was too difficult for natives to pronounce, Tumae continued to be called by his own name, but the deceased gendarme was always referred to as Tumae. This may have been worked out in Marquesas logic in the following way: Tumae was put in prison for killing the gendarme; therefore it was considered that there was an actual reversal of the apparent situation, in that, as a result of the killing, it was the gendarme, or what he represented, that had gained control of Tumae, putting him in prison. In other words the gendarme was actually the victor and was called Tumae—that is, was given his captive's name. Another example of this transfer of names is that of a certain man at Pua Ma'u, who after having killed a donkey belonging to the Protestant mission was thereafter called *puriki* (donkey). It seems probable, however, that this was a nickname given in mockery. As has been said above, a warrior who killed another in battle took the name of his victim. This, like the possession of his skull or other parts of his body, signalized the control of the *mana* of the victim by the [266] victor. Père Siméon records that a man at Hatiheu was called Puaika (ear) because in a cannibal feast he had eaten a war captive's ear, and